DOCUMENT RESUME

ED 116 831 95 RC 008 845

TITLE	Aroostook Sunshine: An Educational Simulation about Life in Maine.
INSTITUTION	Association of Aroostook Indians, Houlton, Maine.; Maine Indian Education Council.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Office of Indian Education.
PUB DATE	Jul 75
NOTE	46p.
AVAILABLE FROM	Aroostook Indian Education, P. O. Box 771, Houlton, Maine 04730 ($5.00)
EDRS PRICE	MF-$0.76 HC-$1.95 Plus Postage
DESCRIPTORS	*American Indians; Bibliographies; Cultural Background; Culture Conflict; Curriculum Guides; *Educational Games; Films; *History; Models; *Race Relations; Racial Discrimination; Role Playing; Secondary Education; Self Concept; *Simulation; Socioeconomic Status; Values
IDENTIFIERS	*Maine

ABSTRACT

Designed for instruction at the secondary level, this curriculum guide focuses on simulated classroom experiences in prejudice and minority race relations and content materials relative to Northeast Woodland American Indian history and culture. Knowledge of the following are cited as major unit objectives: (1) Indian cultural contributions; (2) major highlights of Maine history; (3) minority white relationships; (4) the social problems having racial implications faced by Maine Indians today; (5) the way in which contemporary society influences the self-image of both on-and off-reservation Indians (Maine); and (6) identification of prejudice in self and others. Included in this guide are: (1) a map and description of a fictitious town (population and schools by racial distribution, economy, neighborhoods, citizen responsibilities, and group beliefs); (2) descriptions of the beliefs of integrationists, segregationists, neutralists (via social relations, education, jobs, housing, crime, and civil rights); (3) class member identity cards (simulated address, age, ethnic background, occupation, education, income, beliefs, and general circumstances); (4) terms to be identified (vocabulary); (5) 23 special research projects; (6) "pressure cards" (e.g., a strike); (7) a chart of contemporary American vs. traditional Indian goals; (8) a simulated town council meeting; (9) Maine Indian history; (10) a film rental list; and (11) a bibliography. (JC)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED116831

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

CONTENTS

1. COVER
2. CONTENTS
3. CREDITS
4. MAP OF SUNSHINE
5. INTRODUCTION
6. EVALUATION OF FIRST DRAFT
7. CALENDAR
8. STUDENT GUIDE
9. GROUP BELIEFS (White and Minority Groups)
10. IDENTITY CARDS
11. OPINION SCALE
12. TERMS TO IDENTIFY
13. SPECIAL PROJECT LIST
14. PROJECT PLANNING FORM
15. IMAGE POINT SCORE SHEET
16. PRESSURE CARDS
17. REACTION SHEET
18. RESEARCH REPORT FORM
19. HUMAN VALUES CHART
20. 400 YEARS OF INDIAN HISTORY
21. TOWN COUNCIL MEETING
22. RENTAL FILMS
23. BIBLIOGRAPHY
24. YOUR OWN IDEAS

CREDITS

Curriculum Team

Bob Smith, Houlton Jr. H.S. Teacher
Joe Feeney, Houlton Jr. H.S. Teacher
Gary Gray, So. Aroostook Community Schools Teacher Corps Intern
Ash Nickerson, A-V Technician
Gary Ennis, Maliseet Education Counselor
Wanda Harper, Education Counselor
Maynard Polchies, Maliseet Parent
Shirley LeVasseur, Maliseet Parent
Tina Joseph, Maliseet Student
Paul Sebatis, Maliseet Student
Delores Frances, Micmac Student
Rick Cross, Coordinator

$5.00

AROOSTOOK INDIAN EDUCATION
P.O. BOX 771
HOULTON, ME. 04730 (207) 532-6190

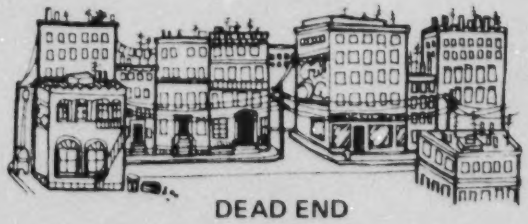
This project is funded by a grant to: S.A.D. 29, Houlton.
S.A.D. 70, Hodgdon
S.A.D. 1, Presque Isle
S.A.D. 42, Mars Hill
S.A.D. 20, Ft. Fairfield
S.A.D. Caribou
So. Aroostook Comm. Schools, Island Falls

From: The Office of Indian Education/USOE
Indian Education Act, Title IV-Part A
Contracted to: Maine Indian Education Council
Administered by: Association of Aroostook Indians
Education Committee

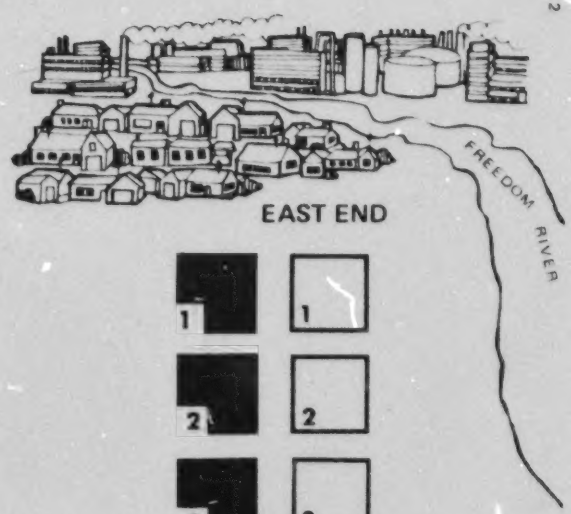
July, 1975

SUNSHINE

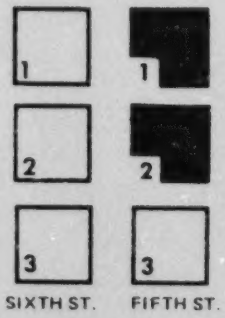
WEST END



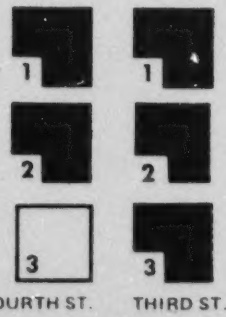
DEAD END



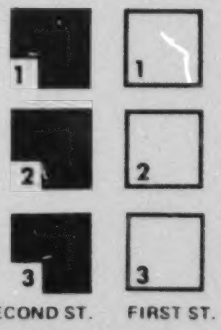
EAST END



SIXTH ST. FIFTH ST.



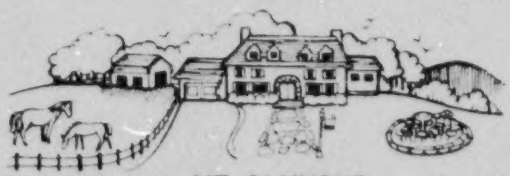
FOURTH ST. THIRD ST.



SECOND ST. FIRST ST.

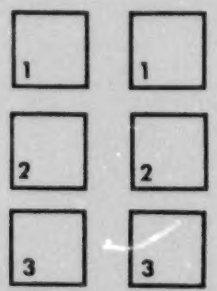
HAPPINESS DRIVE

HEAVENLY HILLS



MT. OLYMPUS

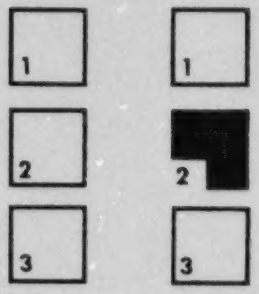
PARADISE GARDENS



ANGEL AVE.

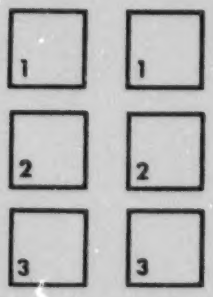
GOLDEN AVE.

Green Glen Park



PARKVIEW DRIVE

CREST DRIVE



PEACEABLE LANE

MELODY LANE

5005

INTRODUCTION

This booklet contains suggested materials and an outline for use at the secondary level study of Native Maine History. Through using adapted materials from "Sunshine," an educational simulation for grades 7-Adult, and "Mahopa," for grades 5-7, classroom experiences focus on prejudice and minority race relations, while content materials examine Northeast Woodland Indian history and culture. These materials were designed and tested at Houlton Jr. H.S. and So. Aroostook Community Jr. H.S. during the spring semester, 1975. Most of the content is general in nature and is intended to be adaptable to the needs of individual teachers and classes.

WHAT IS A SIMULATION?

A simulation is a game-like classroom exercise focused on some aspect of human affairs, such as politics, international affairs, or business. It is like a game in that there are rules governing procedures of the exercise. (ex., time schedule, limits on communication between participants); individuals and teams represent certain real-life groups; and there is competition and cooperation at various times between individual participants and teams.

The main activities in which the participants take part concern decision-making, allocation of individual and team "resources," planning, and negotiation. The participants carry out these activities by holding conferences, writing and reading written communications, completing forms of several types, and other fairly simple tasks.

Each simulation is built around a theoretical model. The model makes it possible for the simulation participants to encounter "reality"; they make decisions which are "fed into" the model, and the model produces "feedback" for the participants, outlining the consequences of their decisions. In each of several time periods, there are similar cycles of planning . . . deciding . . . putting the decisions into the model . . . receiving feedback from the model. . . and beginning a new cycle with planning, etc. While simulations are like role-playing, they seem to offer something more; through their replication of real-life social processes, they can provide experiential learning which is "realistic," rather than "pretend."

OBJECTIVES

After participating in the unit, students may be able to do some of the following:

1. list cultural contributions of Indians to society
2. discuss major highlights of Maine History.
3. describe how citizens of different beliefs feel about minority-white relationships.
4. list social problems having racial implications faced by Maine Indians today and suggest several solutions as proposed by different groups.
5. discuss how life in Maine today, both on and off-reservations, can affect the self-image of Indian people.
6. identify and discuss major points of prejudice in self and others.
7. others

EVALUATION OF SIMULATION UNIT FIRST DRAFT

Following the first run of "Sunshine" during the Spring of 1975 in Houlton and So. Aroostook Jr. High School classes, an evaluation session was held. Curriculum team members, Parent Advisory Committee members and other interested persons were asked to attend and offer suggestions as to how the program could be improved for use in these schools again and in other public schools. A summary of these suggestions follows:

1. TIME: More than three weeks is required to fully utilize the materials in the unit and to get effective results from the exercises. Perhaps 5 weeks could be ideal. A great deal of flexibility is required since class activities change according to developments spontaneously. This open-ended loose structure requires more initial planning than a traditional class.

2. SLIDE-TAPE PRESENTATION: The slide/tape presentation used at the beginning as an introduction to the study of Indians could be repeated at the end of unit, and reactions from students compared to show any changes which may have occurred.

3. REACTION SHEETS: Some student responses on the sheets seemed to be an over-reaction and expressed quilty, sympathethic feelings which may have been what students thought the teachers wanted to hear. Although the amount of work would be staggering, a personal conference to follow up this type of response might prove beneficial.

4. ATTITUDE SCALE: The questions were loaded, and students gave "expected" responses. Open-ended questions would be better, i.e., "Indians are..., Indians are not...."

5. ABILITY GROUPING: At Houlton, classes are tracked, and the lower ability students responded more actively to the role-playing situations. Two class periods were combined during the project and the benefits of mixing lower and upper tracks were found to be many. The social interaction between the class members themselves made a good opportunity to examine prejudice between groups other than races.

6. IMAGE POINTS: Use of the work "Confidence" points was confusing and students understood "self-image" better. The self-image assignment was not used, however.

7. IDENTITY CARDS: One class period alone should be devoted to "being born" into assigned roles. "Gradualist" is a vague term (and confusing). Perhaps the group beliefs could be: "Prejudice," Undecided Fence-sitters, "Non-Prejudice." The number of minority citizens is too high to convey the idea of a small minority. The Town Council membership needs both group beliefs represented. Colors of cards should be White, Black and Red. The one role should be included which is a secret identity. (2 Golden Ave)

8. PRESSURE CARDS: Rewording of news announcements would help. The use of more realistic local events could help. Wherever possible actual current events which occur during the program could be used.

9. GRADING: A combination of awarded Image Points and actual quality of work was used. Perhaps using the normal 100 Point scale for image points would make the game more understandable.

10. BOOKS: Higher ability students need to do more in-depth research and reading.

11. SPECIAL PROJECTS: Group projects could be encouraged. Indian resource people could be included who represent work outside of education. Exposure of students to many viewpoints and Indian people is important to prevent supplanting of one stereotype with another.

12. VIDEOTAPE: "Chief Joseph" ETV should be ordered for use during the unit.

13. INTERACTION: Activities which force Indian and White students to interact and communicate would be beneficial.

14. ASSEMBLY: Perhaps a large group assembly of students involved, their parents, teachers and school officials toward the end of the unit would be a good way to hear suggestions, criticism and reactions as to the projects effectiveness.

15. RESERVATIONS: Making some contact between Indian reservation life and off-reservation students could be useful.

16. FILMS: Too many films were used at Houlton. These should be previewed ahead of time and related to class activities.

17. ATTITUDE CHANGE: Evaluating actual changes in attitudes is difficult using the stated objectives.

18. CONTENT: There is room for more factual information on Maine Indian History and culture.

19. BIBLIOGRAPHIES: Perhaps one bibliography should be developed separately for students, and another for teachers. Students make most use of resource materials in areas of Arts and Crafts, Medicine, Religion.

20. ROLE PLAYING: There could be more classroom activities planned to encourage role-playing to reinforce the roles, particularly with controversial issues in real life.

21. TEACHER WORK LOAD: The amount of work for a teacher is great, since each student is doing different work and all written assignments must be read nightly to keep class activities planned in sequence with student interest and progress. Perhaps doing the unit with one or two classes at a time could be more manageable.

22. TEAM TEACHING: Two teachers worked together during the unit at Houlton, combining classes part of the time. This combination of energies and talents provided a helpful interaction of ideas and teaching styles.

23. INTRODUCTORY WORKSHOP: Prior to use of "Sunshine," Phil Hayes from Farmington was hired as a consultant to introduce the basic concepts of simulation and to share his several years of experiences in using "Sunshine" with participating parents, students and staff. His help was extremely beneficial.

"SUNSHINE"
CALENDAR SCHEDULE OF EVENTS

	M	Tu	W	Th	F	Sa	Su
Week 1	1	2	3	4	5		
Week 2	6	7	8	9	10		
Week 3	11	12	13	14	15		

60009

STUDENT GUIDE

Q: What is a "simulation"?

A: A game which teaches an important idea by students making believe they are characters in society today. In this case, the idea is prejudice between whites and minority groups.

Q: How does it work?

A: The whole class is changed into a make-believe town, and each student is "reborn" into an assigned role to play for several weeks. The teacher will direct the happenings and you should react just as your character would in real life.

Q: What's the point in "playing a game" during class?

A: You will have the opportunity to learn about the history, culture, present and past life of Maine Indian people through reading, research, discussion, films and a variety of interesting and fun activities. It is sort of like a long play continuing for several weeks, and the success of the game will depend on how well you play your part.

Image Points

In the place of grades, points will be given for each assignment and activity during the game. The quality and amount of work you contribute will partially determine the points you get. However, to make the situation as much like life as possible, you will also get points from news events which "happen," just like in real life. The object is for you to feel some of the pressures minority groups face in society. The points represent self-image or respect. Winning is like feeling proud of who you are.

Learning About Native American Culture

Many people think of Indians as being only in western cowboy movies and stereotyped as being wild, savage, drunk or lazy. By studying some of the forgotten and unknown history of the Northeast Woodland Indians we can come to appreciate the unique culture and also present-day problems of Indians in Maine.

The Town of "Sunshine"

Location: A Typical Maine town

Population:
9,740 Whites
250 Indians
10 Blacks
10,000 Citizens

Economy: Pulp and paper mill, several large potato farms, lumbering operations. Unemployment is now 10% overall, yet 40% among minority groups.

Neighborhoods: Dead End and East End have old apartment buildings, rentals and small homes, under $10,000. West End has older individual homes under $15,000. Paradise Gardens and Heavenly Hills have modern housing developments, $25,000-$40,000 homes. Mount Olympus has individually-designed homes from over $40,000.

Schools: There are two elementary Schools and because of geographic location and housing patterns all minority children attend one school. The one Jr-Sr High School is made up of:

945 Whites
5 Blacks
50 Indians
1,000 Students

Although there is no open tension between racial groups in the schools, it is expected that minority students will "Keep their place." Consequently, most social and academic leadership is left to white students. Only a few minority students complete high school; motivation is reported low and attendance is very poor.

Responsibilities as a citizen

Earning Image Points might be compared to earning money to survive. If you do not earn enough confidence in yourself as a citizen, you will not survive in society. Your success will depend on--

1. Reading assignments
2. Extra reading and reporting about Native Americans
3. Writing "Letter to the Editor"
4. Getting involved with the Town Council
5. Making presentations before the Council
6. Bringing in newspaper and/or magazine articles for class library on Native Americans
7. Reporting on films, tapes, interviews, speeches, panel discussions or other related experiences.
8. Doing well on quizzes and exams
9. Making good creative projects

Try your best to act and think as your assigned role would. When situations arise during the game, react to them as your role would, not as you personally might believe or feel. This experience should force you to "walk in another man's moccasins," and by doing this, to enjoy your study of Maine Indian history and culture.

Group Beliefs

Have you heard that "birds of a feather flock together?" People tend to associate with others who share common beliefs and opinions about life. Social groups can be seen in religion, politics, hobbies, occupations, families and many other phases of life. Public opinion about social issues like minority rights are expressed through these group beliefs which may or may not be based on factual evidence. According to your identity assignment, you are asked to express certain viewpoints during the class which might represent one group belief in real life. For purposes of the game, there are three groups:

Integrationists
Neutralists
Segregationists

A brief description of each group's position on a few social issues follows

GROUP BELIEFS

MINORITY INTEGRATIONISTS

Social Relations: I believe all individuals have a right to associate with whomever they please, but that all should deliberately set up their social and religious organizations to have members of all ethnic and racial backgrounds so that these organizations will actively promote racial understanding and harmony.

Education: I believe the federal law should require all schools to have members of as many ethnic backgrounds as exist in a given town and that bussing should be used, if necessary to achieve this mix, since one of the most important functions of a school is to promote racial harmony and a feeling of equality and dignity in each individual student.

Jobs: I believe that distribution of talent for any job managerial, political, professional or otherwise - has nothing to do with ethnic background, but rather is mainly the result of environmental conditions (parental guidance, neighborhood associations, schooling), and therefore everyone should have an equal chance to hold the highest job he is capable of doing well. Furthermore, the government on all levels should actively help minority groups, particularly Indians, acquire training and jobs equal to their talent.

Housing: I believe that government on all levels should actively help ethnic minorities find housing in all white neighborhoods, deliberately destroying the racial ghettos and slum areas by helping the poor financially so that they can afford better housing. Such deliberate governmental action will establish conditions whereby racial harmony and understanding can be achieved through members of all the races getting to know one another personally.

Crime: I believe most crime is the result of mental illness caused by a food deficiency or other factors of a bad environment; hence, criminal should be treated as being sick and environments designated as "bad" should be made "good" with government help. Ethnic minorities, especially Indian, should be given expert psychological and legal help, free of charge if the persons are unable to pay.

Civil Rights: I believe God gave all persons regardless of ethnic background the same inalienable rights - these being described in detail in the Declaration of Independence and the Constitution of the United States.

MINORITY SEGREGATIONISTS

Social Relations: I believe every individual has the right to associate with whomever he chooses and to use force, if necessary, to exclude those persons his organization wishes to exclude.

Education: I believe races are best educated in separate but equal facilities by teachers of the students' own race. Minorities must learn their noble heritage which the white power structure has hidden from them. Indian teachers are the only ones who understand and can teach Indian culture.

Jobs: I believe the African cultural background of American blacks and Native Americans make them suited for managerial, political, and professional jobs in the new society of the future; whites from the Anglo Saxon culture will be placed in subordinate positions.

Housing: I believe the various races should live in separate neighborhoods with people of their own kind.

Crime: I believe Indians have a duty to provide an example for other races and should act as stern administrators of justice, punishing severely those of subordinate races who misbehave in order to teach them to respect divine law.

Civil Rights: I believe God gave rights to minorities and whites alike, but today's minorities must be prepared to use force to protect their rights from being denied by the white power structure.

MINORITY NEUTRALISTS

Social Relations: I believe every individual can become successful while retaining his right to choose friends in his social relations, and I expect all groups to gradually learn to accept members of differing ethnic backgrounds as economic pressures force them to become interdependent.

Education: I believe every individual should have the opportunity to an education designed to make him a necessary part of the economic system; hence, education should have as its core vocational training.

Jobs: I believe every individual should have the opportunity to prove himself a willing and able worker and that no discrimination will be shown in hiring and firing practices if the worker will make himself necessary for his employer's economic success.

Housing: I believe that most people are happiest living with people who are of the same social-economic and ethnic background as themselves, though neighbors forced together by economic circumstances may gradually learn to accept those of a different ethnic origin.

Crime: I believe all individuals should respect the law, since it protects as well as punishes. Bad laws should be gradually changed by constitutional means, not by demonstrations, riots or violence.

Civil Rights: I believe all individuals gradually should be allowed to participate in all the democratic institutions of the country, but only as these individuals are educated sufficiently to do a competent job.

WHITE INTEGRATIONISTS

Social Relations: I believe all individuals have a right to associate with whomever they please, but that all should deliberately set up their social and religious organizations to have members of all ethnic and racial backgrounds so that these organizations will actively promote racial understanding and harmony.

Education: I believe all schools should have members of as many ethnic backgrounds as exist in a given town and that bussing should be used, if necessary, to achieve this balance. An important purpose of school is to promote racial harmony and a feeling of equality and dignity in each individual student.

Jobs: I believe that distribution of talent for any job managerial, political, professional or otherwise - has nothing to do with racial or ethnic background, but rather is mainly the result of environmental conditioning (parental guidance, neighborhood associations, schooling) and therefore everyone should have an equal chance to hold the highest job he is capable of doing well.

Housing: I believe every individual should have the right to live wherever he wishes and can afford, but that all neighborhoods should have members of all the ethnic minorities of a given area in order to promote actively racial harmony and understanding.

Crime: I believe most crime is the result of mental illness caused by food deficiency or other factors of a bad enviornment; hence, criminals should be treated as being sick and enviornments designated as "bad" should be made "good" with government help.

Civil Rights: I believe God gave all persons regardless of racial or ethnic background the same inalienable rights - these being described in detail in the Declaration of Independence and the Constitution of the United States.

WHITE NEUTRALISTS

Social Relations: I believe every individual should have the privilege to associate with whomever he chooses and to exclude those he chooses in any organization in which he is a member.

Education: I believe every individual should have an equal opportunity for as much education as he can earn the right to have and that public educational institutions should be controlled by tax-paying adults living inside the neighborhood attendance boundaries of the school.

Jobs: I believe every individual should have an equal opportunity to be hired, to be advanced if qualified, and to be fired. I also believe every individual owning a business has the right to hire and fire whom he wishes.

Housing: I believe every individual has the right to live next door to whomever he wishes and if he were in the neighborhood first to exclude those whom he dislikes.

Crime: I believe every individual who knows right from wrong is responsible for his actions, and, if he breaks the law, he should be punished in as severe a fashion as the crime he commits hurts his victim or society in general.

Civil Rights: I believe every individual should have the right to participate in the democratic institutions of his nation and community, providing he meets the qualifications of citizenship established by a majority vote in his nation or community.

WHITE SEGREGATIONISTS

Social Relations: I believe every individual has the right to associate with whomever he chooses and to use force if necessary to exclude those persons his organization wishes to exclude.

Education: I believe races are best educated in separate but equal facilities by teachers of the students' own race.

Jobs: I believe the Anglo-Saxon cultural background of whites makes them better suited for managerial, political, and professional jobs, whereas, the African or Native American cultural background, with its lack of any culture, makes them better suited for manual labor.

Housing: I believe the various races should live in separate neighborhoods with people of their own kind.

Crime: I believe whites have a duty to provide an example for other races and should act as stern administrators of justice, punishing severely those of subordinate races who misbehave in order to keep them in their place.

Civil Rights: I believe Biblical law gave rights to whites who, in turn, allow worthy members of other races to have certain privileges.

WEST END

IDENTITY CARDS

Fifth Street	Sixth Street
ADDRESS: 1 Fifth Street AGE: 24 ETHNIC BACKGROUND: White OCCUPATION: Unemployed Laborer INCOME: Welfare-$225 per month EDUCATION: 10th Grade GENERAL DESCRIPTION: You have a great deal of trouble keeping a job because you use drugs. You have a wife and three children and blame the "system" for your failure and support the Segregationists.	ADDRESS: 1 Sixth Street AGE: 45 ETHNIC BACKGROUND: White OCCUPATION: Laborer in woods INCOME: $400 per month EDUCATION: 8th Grade GENERAL DESCRIPTION: You are the father of four, three still at home, and one son in the Navy. You work hard but do not seem to be able to keep up with the bills. You blame the Indian for ruining your neighborhood and support Segregationists.
ADDRESS: 2 Fifth Street AGE: 28 ETHNIC BACKGROUND: Maliseet Indian OCCUPATION: Store Clerk INCOME: $350 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You are married, have two children and a brother in the Army. You believe whites and minorities should definitely integrate. You support the Minority Integrationists.	ADDRESS: 2 Sixth Street AGE: 36 ETHNIC BACKGROUND: White OCCUPATION: Waitress INCOME: $400 per month EDUCATION: 8th Grade GENERAL DESCRIPTION: You are a parent with ten children still at home, your spouse works in a potato house. Your two oldest children, a boy 18 and a girl of 17, are both heavily into drugs and are a constant source of worry. You blame the Sunshine High School environment for their troubles You still believe minorities and whites should gradually learn to live together and support the White Integrationists.
ADDRESS: 3 Fifth Street AGE: 35 ETHNIC BACKGROUND: White OCCUPATION: Foreman, potato house INCOME: $500 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You have worked hard to become a foreman. You believe integration will come if people work hard enough. You support the White Integrationists.	ADDRESS: 3 Sixth Street AGE: 50 ETHNIC BACKGROUND: White OCCUPATION: Policeman INCOME: $800 per month EDUCATION: 10th Grade GENERAL DESCRIPTION: Originally from the South, you have had a hard time adjusting to recent Supreme Court decisions. You have been a Policeman in Dead End for 12 years and believe segregation of the races is the safest policy. You have recently become the leader of the White Segregationists.

DEAD END

IDENTITY CARDS

Third Street	Fourth Street
ADDRESS: 1 Third Street AGE: 32 ETHNIC BACKGROUND: Micmac Indian OCCUPATION: Unskilled Laborer INCOME: $325 per month EDUCATION: 8th Grade GENERAL DESCRIPTION: A parent of five living in a large apartment building, you work in the potato house but face frequent unemployment after migrating from Canada. You have recently become a Minority Segregationists.	ADDRESS: 1 Fourth Street AGE: 45 ETHNIC BACKGROUND: Maliseet Indian OCCUPATION: Factory worker, unskilled INCOME: $300-450 per month EDUCATION: 8th Grade GENERAL DESCRIPTION: A parent with five children at home and one son in the Army, you work long hard hours at the paper mill. Your income depends upon how much paper Americans are buying. You fear losing your job. You believe minorities should gradually integrate with whites and support Integrationists.
ADDRESS: 2 Third Street AGE: 22 ETHNIC BACKGROUND: Micmac Indian OCCUPATION: Semi-skilled Laborer INCOME: $450 per month EDUCATION: 10th Grade GENERAL DESCRIPTION: The leader of the Minority Segregationists, you are very critical of neighborhood life and living conditions. Unmarried, you live with an older sister and her family. You are an officer in the local Indian Association.	ADDRESS: 2 Fourth Street AGE: 23 ETHNIC BACKGROUND: Maliseet Indian OCCUPATION: Student with part-time job in truck stop. INCOME: $120 per month EDUCATION: In Vocational School GENERAL DESCRIPTION: You do well in school but do not really like it. You have a 29 year-old brother whom you admire very much. He is presently in jail awaiting trial for shooting a police officer who was trying to break up a demonstration. You are now a member of the Minority rights movement and support the Segregationists.
ADDRESS: 3 Third Street AGE: 28 ETHNIC BACKGROUND: Micmac Indian OCCUPATION: Parent of Six INCOME: Welfare - $300 per month EDUCATION: 6th Grade GENERAL DESCRIPTION: Born on a Canadian Reserve, you miss your spouse who died of a drug overdose two years ago. You sick mother has just moved in with you. You believe nature should take its course with minorities gradually integrating with whites and support the Neutralists.	ADDRESS: 3 Fourth Street AGE: 30 ETHNIC BACKGROUND: White OCCUPATION: Elementary School Teacher INCOME: $750 per month EDUCATION: College Degree GENERAL DESCRIPTION: You have worked your way through college and are now teaching in your old neighborhood. You also run a weekend recreation program out of the school and counsel a number of students. You are particulary interested in getting rid of the slum conditions you blame for its residents' attitudes. You are considered a White Integrationist.

EAST END

IDENTITY CARDS

First Street	Second Street
ADDRESS: 1 First Street AGE: 46 ETHNIC BACKGROUND: White OCCUPATION: Unskilled laborer in potato house. INCOME: $400 per month EDUCATION: 10th Grade GENERAL DESCRIPTION: You do not like your work, which you do poorly. You also hate your neighborhood because minorities have moved in and you are too poor to move out. You are a Segregationist.	ADDRESS: 1 Second Street AGE: 56 ETHNIC BACKGROUND: Black OCCUPATION: Foreman, Construction crew INCOME: $700 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You have three children and a wife and have a small home and two cars. Not too interested in community affairs, you have successfully put six children through school. You blame the Minority Segregationists for most of Sunshine's racial unrest. You support the Minority Neutralists.
ADDRESS: 2 First Street AGE: 20 ETHNIC BACKGROUND: White OCCUPATION: None. High School dropout attending night school on V.A. Benefits INCOME: Welfare Check EDUCATION: 10th Grade GENERAL DESCRIPTION: Your father has left your family because he's ashamed that he can't find work. Unable to find work yourself, you take care of eight brothers and sisters younger than you while your mother is always out. Sometimes you have to spend hours looking for your brothers and sisters. Your experiences with minorities in your neighborhood and in night school have made you conclude that minorities and whites have similar problems. Therefore, you are an Integrationist.	ADDRESS: 2 Second Street AGE: 42 ETHNIC BACKGROUND: White OCCUPATION: Minister of Calvary Baptist Church INCOME: $500 per month EDUCATION: Bible College GENERAL DESCRIPTION: You are well-liked by all members of the community and are a very hard worker. You work on a number of youth projects including, drugs, recreation, and education. A member of the NAACP you are an Integrationist.
ADDRESS: 3 First Street Vacant - Condemned Property	ADDRESS: 3 Second Street AGE: 21 ETHNIC BACKGROUND: Black OCCUPATION: Student with part-time job washing dishes. INCOME: $120 per month EDUCATION: In College GENERAL DESCRIPTION: You do poorly in school yet manage to stay in. You are a skilled athlete, and you star in several sports. You hope to get a scholarship to the State University and later to play professional football, basketball, or baseball. You are the youthful leader of the Minority Neutralists.

HEAVENLY HILLS

DENTITY CARDS

Golden Avenue	Angel Avenue
ADDRESS: 1 Golden Avenue AGE: 29 ETHNIC BACKGROUND: White OCCUPATION: Bricklayer INCOME: $650 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You have four children, two cars and a nice home whose yard you keep immaculate. You have no objection to minority neighbors as long as they work as hard as you. You support gradual integration.	ADDRESS: 1 Angel Avenue AGE: 62 ETHNIC BACKGROUND: White OCCUPATION: Small grocery store owner INCOME: $600 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You spend 12 hours a day working in your store and still have a hard time paying all of the bills at the end of the month. You have three children, one in college and one in the army. You believe in strict laws and order and harsh punishment for criminals, since your store has been robbed twice. You support the Segregationists.
ADDRESS: 2 Golden Avenue AGE: 35 ETHNIC BACKGROUND: White OCCUPATION: Assistant to the President, Sunshine Potato Co. INCOME: $1200 per month EDUCATION: B.A. Degree GENERAL DESCRIPTION: You admire your boss and his liberal ideas. Like him, you support the Integrationists and encourage your children to mix with minorities.	ADDRESS: 2 Angel Avenue AGE: 34 ETHNIC BACKGROUND: White OCCUPATION: Teacher, Sunshine High School INCOME: $1000 per month EDUCATION: B.A. M.A., College GENERAL DESCRIPTION: You believe the Sunshine School district discriminates against its minority students, and that the tracking system discourages them from going to college. You are an activist and leader of the Integrationists. You are working on a faculty committee to abolish Tracking.
ADDRESS: 3 Golden Avenue AGE: 42 ETHNIC BACKGROUND: White OCCUPATION: Paper mill foreman INCOME: $1200 per month EDUCATION: 2 Year College GENERAL DESCRIPTION: You work hard for your money. You do not like people who take welfare that comes from your tax money. You support the Neutralists. Town Council Member	ADDRESS: 3 Angel Avenue AGE: 49 ETHNIC BACKGROUND: White OCCUPATION: Minister, All Saints Epicopal Church. INCOME: $800 per month EDUCATION: D.D. College GENERAL DESCRIPTION: You are a concerned citizen of the whole community. You believe in social change, but often have problems with some people in your congregation who believe churches should not engage with your congregation, you remain a neutralist.

PARADISE GARDENS

IDENTITY CARDS

Melody Lane	Peaceable Lane
ADDRESS: 1 Melody Lane AGE: 37 ETHNIC BACKGROUND: White OCCUPATION: Construction Worker INCOME: $800 per month EDUCATION: 10th Grade GENERAL DESCRIPTION: You dropped out of school to go to work. You are now a union member and doing well. You believe that if whites and minorities must integrate, then it should take place gradually and no one should be forced. You support the Neutralists.	ADDRESS: 1 Peaceable Lane AGE: 31 ETHNIC BACKGROUND: White OCCUPATION: Office Manager INCOME: $1200 per month EDUCATION: B.S. College GENERAL DESCRIPTION: You are an active leader in your church and believe segregation to be immoral. You have been an active member of the NAACP since your college days. You are an Integrationist.
ADDRESS: 2 Melody Lane AGE: 46 ETHNIC BACKGROUND: White OCCUPATION: Car Salesman INCOME: $1400 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You and your spouse are buying your first home. You have three children, the oldest a freshman in high school. You have recently been elected as an Officer in the Sunshine Booster Club and in the Fraternal Order of the Raccoons. You support gradual integration and the White Neutralists.	ADDRESS: 2 Peaceable Lane AGE: 48 ETHNIC BACKGROUND: White OCCUPATION: History Professor, Sunshine State College INCOME: $1100 per month EDUCATION: Ph. D. Yale University GENERAL DESCRIPTION: You are considered a conservative by your fellow professors, you nevertheless feel complete and total integration of the races is the only answer for domestic peace. You are an Integrationist. Town Council Member
ADDRESS: 3 Melody Lane AGE: 64 ETHNIC BACKGROUND: White OCCUPATION: Owner of Several Stores INCOME: $2600 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: Retired, you mainly occupy your time overseeing the chain of grocery stores you own in Dead End and East End. You have suffered considerable financial loss lately from robberies. You were recently chosen to lead the Neutralists.	ADDRESS: 3 Peaceable Lane AGE: 46 ETHNIC BACKGROUND: White OCCUPATION: Contractor INCOME: $2000 per month EDUCATION: 11th Grade GENERAL DESCRIPTION: You have had some trouble getting jobs because you drink too much. You generally dislike Minorities because you think they are "born lazy." You are a Neutralist and have supported segrationist causes in the past. Town Council Member

MT. OLYMPUS

IDENTITY CARDS

Crest Drive	Parkview Drive
ADDRESS: 1 Crest Drive AGE: 48 ETHNIC BACKGROUND: White OCCUPATION: Principal, Sunshine High School. INCOME: $1600 per month EDUCATION: M.A. College GENERAL DESCRIPTION: A hard working administrator, you are very proud of your school and refuse to take a stand on racial issues and take pride in staying "out of politics." - Neutralists.	ADDRESS: 1 Parkview Drive AGE: 43 ETHNIC BACKGROUND: White OCCUPATION: Dentist INCOME: $2500 per month EDUCATION: D.D.S, College GENERAL DESCRIPTION: You believe everyone should have an equal opportunity to succeed. You have both minority and white patients in your West End Clinic. You vigorously support the Integrationists. Town Council member, Chairman
ADDRESS: 2 Crest Drive AGE: 43 ETHNIC BACKGROUND: Maliseet Indian OCCUPATION: Lawyer INCOME: $3000 per month EDUCATION: Harvard Law School GENERAL DESCRIPTION: A hard-working lawyer with your own practice on 4th Street you have a nice home, and you try to always do the "right thing." As a long-time member of the NAACP, you head the Minority Integrationists.	ADDRESS: 2 Parkview Drive AGE: 28 ETHNIC BACKGROUND: White OCCUPATION: Lawyer INCOME: $2500 per month EDUCATION: College Law Degree GENERAL DESCRIPTION: You have two children and are very concerned in neighborhood activities. You spend some free time working at a recreation project in Dead End and donate time to the Legal Aid Society. You believe in total integration and support Integrationists.
ADDRESS: 3 Crest Drive AGE: 54 ETHNIC BACKGROUND: White OCCUPATION: Investor - Apartment Owner INCOME: $1500 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: You are a conservative person, afraid of new, unknown ideas. You don't understand minority power and are particularly afraid "radicals" might harm your tenement property in Dead End. Sometimes called a "slum lord" by your tenants, you believe people should live with their own kind. You point with pride to the fact you welcomed the minority doctor next door into the neighborhood. You believe integration should be gradual and support the Neutrlists.	ADDRESS: 3 Parkview Drive AGE: 57 ETHNIC BACKGROUND: White OCCUPATION: President, Sunshine Potato Co. INCOME: $3000 per month EDUCATION: 12th Grade GENERAL DESCRIPTION: Having inherited the plant from your father, you work hard and care about how other people live. You spend free time visiting your workers and worry about their welfare. You have always contributed heavily to financial drives to support integrationists groups. You are considered quite radical by your neighbors.

OPINION SCALE

The following are examples of what different students think and feel about a number of important social, political, and personal questions. The best answer to each statement is your personal opinion. You may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about some. Circle the number in front of each statement with which you agree.

1. No Indian should hold an office of trust, honor, or profit.
2. The Indian should be given the same educational advantages as the white man.
3. The Indian and the White man are equal.
4. Indians should not be allowed to mingle with white in any way.
5. The Indian is perfectly capable of taking care of himself if the white man would only let him alone.
6. Give the Indian a high position in society and he will show himself equal to it.
7. You cannot condemm the entire Indian race because of the actions of some of its members.
8. I believe that the Indian deserves the same social privileges as the white man.
9. The Indian problem will settle itself without our worrying about it.
10. Do you disapprove of the use of the term "Red Man"?
11. On the whole, the Indians have probably contributed less to American life than any other group.
12. Dislike of the Indians comes mainly from misunderstanding.
13. Indians are as valuable, honest, and public-spirited citizens as any other group.
14. There is no reason to believe that basically the Indians are less honest and good than anyone else.
15. Indians are just as loyal to the country in which they live as citizens.
16. The Indians are a decent set of people on the whole.
17. Indians can't be expected to behave any better toward the rest of the country than the rest of the country behaves toward them.
18. There is nothing lower than white trash.
19. It is usually a mistake to trust a white person.
20. White People are only friendly to Indians when they want something out of them.
21. If there is a Heaven, it is hard to imagine that there are many white people up there.
22. The world might be a better place if there were fewer white people.
23. It may be wrong to hate all white, but it's plain that whites have all the money and power, and that they look down on anyone who is Indian.
24. When it comes to such things as sports, dancing, music, the white man is not as talented as the Indian.
25. Some of the best American citizens are of Indian descent.
26. The Indian people are the finest in the world.
27. Indians are slow and unimaginative.
28. The Indians are superior to all other races.
29. Indian parents are unusually devoted to their children.

TERMS TO IDENTIFY

1. Algonquin
2. Pennacook
3. Abanaki
4. Wabanaki Confederation
5. Penobscot
6. Etchemin
7. Maliseet
8. Passamaquoddy
9. Micmac
10. Sioux
11. Cheyene
12. Cherokee
13. Apache
14. Navajo
15. Mohawk
16. Oglala Sioux
17. Pueblo
18. Iroquois Confederacy
19. Dept. of Indian Affairs
20. Bureau of Indian Affairs
21. American Indian Movement
22. Vine Deloria Jr.
23. Northeast Woodland
24. Wounded Knee (1890, 1972)
25. Indian Reorganization Act (1934)
26. Gluscap
27. Pemaquid
28. Indian Island
29. Indian Township
30. Pleasant Point
31. Peter Dana Point
32. John Stevens
33. Terry Polchies
34. ethnic
35. tribe
36. Tribal Council
37. Board of Tribal Governors
38. Native American
39. Maine Human Rights Commission
40. Association of Aroostook Indians
41. termination
42. assimilation
43. peyotism
44. cultural pluralism
45. prejudice
46. allotment policy (1887)
47. self-determination
48. pan-Indianism
49. segregation
50. integration
51. removal policy
52. migrant worker
53. treaty
54. alcoholism
55. culture
56. self-image
57. minority
58. stereotype

SPECIAL PROJECT LIST

Choose at least one project to complete by the end of the unit. Whatever you do should be related to Maine or Northeast Indian culture specifically, as opposed to Western Indian culture. A project should include an oral topic and on original handmade product: Although the following suggestions are made, you are encouraged to think up your own topic. Some time will be available to work on your project in class, but a majority of the work must be done outside of class.

1. INDIAN RESERVATIONS TODAY - Do research on Maine Indian Reservations today, housing, health care, economy, recreation, problems. Visit one or more reservations. Do a photo essay. Create a model of a reservation. Study Reserves in Canada, especially New Brunswick.

2. VILLAGE - From early history, reconstruct a model Indian village as it may have appeared. Include research on housing, tools, architectural detail, materials, design, etc.

3. TRANSPORTATION - Create models showing means of transportation, major routes in Maine and the influence of geography on civilization centers.

4. BIOGRAPHY - Do in-depth reading, interviews, photography, or sketches of one Indian person, past or present.

5. FAMILY HISTORY - If you are an Indian, do research as far back as you can on your ancestry. Draw a family tree and write a history of significant family members and happenings. Include as many of the old traditions and tales as possible.

6. DEFENSE - Sketch, show pictures or make reproductions of weaponry. Describe the theory of tribal defense and warfare, showing major alliances, conflicts and battles.

7. CRAFTS - Choose a craft practical in the past or present by Indian people. Explain the methods, materials and importance of craft objects in Indian life. Interview present-day craftsmen. Invite someone to demonstrate in class. (Pottery, weaving, quill work, beading, barkwork, leather, woodwork, stitchery)

8. NORTHEAST WOODLAND INDIAN DESIGN - Study what designs, colors, materials and styles were used or created by Maine Indians. Do copies on some craft items of clothing, jewelry, etc., and make a notebook, explaining characteristics of the design.

9. CLOTHING - Create doll clothes showing early traditional Indian dress. Research the materials, styles, and characteristics. Explain why items were worn the way they were.

10. DANCE and CEREMONIALS - Demonstrate or get an Indian dancer to come to class. Show significance of symbolism in formations, costumes, ceremonies.

11. FOODS and MEDICINES - Prepare a meal for the class using traditional menu and preparation techniques. Show comparison of present-day medicines with natural counterparts.

12. LANGUAGE and COMMUNICATION - Research the Bi-Lingual Project at Indian Township. Micmac, Maliseet, Passamaquoddy and Penobscot languages should be compared. Tape local Native speakers, show printed materials of the languages. Explain the importance of Indian language to present-day Indians.

13. RELIGION - Study the basic beliefs and practices of various tribes. Compare several to contemporary religions. How did beliefs affect other aspects of life, such as enviromental awareness, marriage, death, birth, coming of age and ceremonies?

14. DEPT. OF INDIAN AFFAIRS - Report on the creation, history, organization, functions of the D.I.A. Interview and tape representatives. Show major progress of the work, problems faced and the future role.

15. TRIBAL GOVERNORS - Research names and significant contributions of the various leaders of one Maine tribe through history.

16. SPORTS and HUNTING - Show weapons or equipment particular techniques, areas, game types, seasons, purposes and interesting sidelights which have led to today's life.

17. T.R.I.B.E. - Research the background, people and development of Maine's first high school for Indians.

18. MAP STUDY - Show history of Maine Indians through series of large poster maps. Influence of topography on life and location.

19. MAINE INDIAN EDUCATION - Research the organization, purposes and functions of state and federal educational services provided to Maine Indians. Compare reservation schools to public schools. Visit or exchange for a day.

20. INDIAN AUTHORS - Read about the life and work of an Indian poet or author. Present several examples of work to the class, showing importance and what contribution is made to world of literature as well as to Indian people's lives.

21. GROUP PROJECTS - Several students, particularly from the same Sunshine neighborhood may want to combine efforts to create a group project.

22. ASSOCIATION OF AROOSTOOK INDIANS - Research the background, organization, programs, by-laws, and budget of the A.A.I. which serves as the tribal political organization for off-reservation Indians in Aroostook County. Interview the leaders and members, review newsletters, annual reports and historical brochures.

23. PUBLIC OPINION SURVEY - Plan a list of basic questions to be asked to a sampling of students, parents, or other groups about prejudice, knowledge of Indian affairs, opinions toward minority rights, etc. Report the findings in an essay or newspaper article.

SPECIAL PROJECT PLANNING FORM

List your name: _____

Describe your project: _____

_____

Describe what you plan to do each hour:

Hour 1 _____

Hour 2 _____

Hour 3 _____

Hour 4 _____

Hour 5 _____

List materials you will need and where you plan to obtain them:

MATERIALS	SOURCE

List possible problems you may face: _____

_____

_____

Teacher comments: _____

_____

_____

Teacher approval: _____

(Do not proceed until your teacher has written his initials.)

IMAGE POINTS SCORE SHEET

Name _____ Sunshine Address _____

You will earn Image Points for doing a variety of assignments and projects during this unit. Keep an accurate list of the total points lost and gained, the reason and date. News bulletins will automatically affect your points, according to your role. The quality of your work on assignments will give you others. This sheet will be collected by your teacher and checked each night.

Date	Event or Project	Points	Total to Date

Note: Teachers may want to have a large score sheet constructed on the bulletin board to stimulate interest in Image Points.

PRESSURE CARD #1 "Suspicious Acts"

Living with the family on 2 Second Street, an Indian foreign exchange student from Arizona is stopped by two Policemen while driving within the speed limits down Crest Drive. In the car with him is the white daughter of a family from 1 Sixth Street. Both the Indian boy and the girl had been attending an evening Student Council Meeting at the home of a student from Sunshine High School who lives on Crest Drive. The two teenagers are both students at Sunshine High School. According to them, the policemen's attitude and language were rude. One policeman supposedly said, "We saw you parked up there. What's an Indian boy and a white girl doing parking on Mount Olympus Point?" They both denied the acquisition that anything took place, however the officers replied that they were still suspicious and demanded identification. When the driver could not produce a Maine Drivers License, though he did have an Arizona one, the policeman told them to get into the police car. The teenagers were irritated and began arguing with them saying, "Discrimmination here is worse than back home." The policemen took both of them down to the police station for suspicious acts and insulting police officers. The parents involved had to come down to the station to get the teenagers released.

Consequences: Families involved: -5

White Integrationists	-5	Minority Integrationists	-6
White Neutralists	-3	Minority Neutralists	-4
White Segregationists	-3	Minority Segregationists	-4

PRESSURE CARD #2 "Protest Staged"

A rather prejudiced white segregationist group, called "Sadec" (Sons and daughters of Ernest Christians) under the leadership of the man living at 3 Sixth Street, hold a meeting at the Town Memorial Park area of Mount Olympus Point where Easter Services are usually held. Different members of this group take turns making rather emotional speeches urging the group to protest proposed plans for helping "Sunshine" Minority Groups integrate all of the Elementary Schools police force, town jobs and F.H.A. government-supported housing in Heavenly Hills and Paradise Gardens. One of the men shouts: "We must prevent infiltration of the white race in Sunshine. God designed the races to be separate; he made the white people superior." A newspaper reporter on hand uses pictures from this meeting in a state-wide paper and critizes the organization.

Consequences: The Leader's Family: -5

White Integrationists	-5	Minority Integrationists	-6
White Neutralists	-5	Minority Neutralists	-3
White Segregationists	-5	Minority Segregationists	+3

PRESSURE CARD #3 "Unemployment Hits"

The slow down in the economy results in many people who work at the pulp and paper mills losing their jobs. All minority unskilled workers are laid-off;one half of the white unskilled workers are laid off. The white unskilled workers who are laid off are those who live in even house numbers such as 2,4,6. Members of the Minority group claim to be discrimminated against but can get no results because they are the ones who have the least time on the job and union roles require that the company goes by seniority.

Consequences: All minority workers laid off -10
All white workers laid-off -10

White Integrationists -3
White Neutralists -2
White Segregationists +3

Minority Integrationists -4
Minority Neutralists -6
Minority Segregationists +3

PRESSURE CARD #4 "Housing Report Released"

The housing situation in Dead End and East End is so bad that children are continually frightened by and even being bitten by rats and mice. Many of the homes there do not have indoor plumbing. The local paper, The Sunshine Times publishes a statisical story showing the number of children who have been treated at the local hospital and the editor criticizes the owner of the apartments who lives at 3 Crest Drive in the Mount Olympus section of town. All families who have a Second, Third, or Fourth Street address are affected.

Consequences: All affected families above -5
The apartment owner -15

White Integrationists +5
White Neutralists +2
White Segregationists -5

Minority Integrationists +5
Minority Neutralists +2
Minority Segregationists -5

PRESSURE CARD #5 "Family Problems Erupt"

Minority men who are unable to get work are forced to stay at home and to do some of the usual women's work in Sunshine. This work consists of babysitting, laundry, washing dishes, shopping and household chores. Their wives go to work and most often work for white businessmen. Many of the Minority families are disrupted by divorce or severe drinking problems by the husband. All minority families with odd numbered houses living in the West End, Dead End and East End are directly affected.

Consequences: All affected families -10

White Integrationists	-2	Minority Integrationists	-6
White Neutralists	-1	Minority Neutralists	-6
White Segregationists	0	Minority Segregationists	-6

PRESSURE CARD #6 "Love Conquers All"

The light-skinned sister of the Minority Segregationists leader who lives at 2 Third Street decides to pass as a white. She breaks home ties and acquires a job as a secretary for the white lawyer who lives at 2 Parkview. One evening he invites her home to meet his son. Soon after she and the son fall in love and make plans to marry. Deciding that love will conquer all, she tells the boy's father of her ethnic background. He talks for hours to his son trying to disuade him from marrying the girl because of the consequences their children will face. Finally he threatens to stop paying his son's college bills. The son tells his father off, the girl quits her job, and the couple marry anyway.

Consequences: The boy's father -10
The girl's father -10

White Integrationists	+5	Minority Integrationists	+5
White Neutralists	+3	Minority Neutralists	+2
White Segregationists	-5	Minority Segregationists	-5

PRESSURE CARD #7 "The Social Elite"

The man living at 2 Second Street is denied membership in the local chapter of the Fraternal Order of the Raccoons. Another man who lives at 2 Melody Lane became a friend of the first after selling him a car and playing golf with him. No matter how much the salesman has argued with the Raccoons he has been unable to get them to change their "no minority" policy. Torn between loyalty for his new friend and the business contacts he makes at club meetings the salesman finally decides not to resign his membership, telling himself that he has a better chance to change the clubs policy if he stays inside the organization than if he is outside of it.

Consequences: Both Men -8

White Integrationists	-5	Minority Integrationists	-5
White Neutralists	-3	Minority Neutralists	-3
White Segregationists	+3	Minority Segregationists	+3

PRESSURE CARD #8 "Community Crime Report"

1. Prostitution is on the increase especially in the Dead End area.
   All Dead End residents -4

2. Drug addiction is increasing especially among the young people living in the Dead End and East End areas, however no area is free of drug users or pushers.
   All young people under 30, -3

3. Murder, rape, armed robbery and burglary are on the increase. Most of the people caught and convicted are from Minority groups.
   All Minority group members -5

4. Several Indians living in Dead End, West End or East End are infuriated by what they call police brutality. They point out that the police force has no Indian members while 10% of the population is Indian and the crime rate in minority group neighborhoods is twice that in white neighborhoods. Leaders charge that Minority groups get half the protection and twice the hassle. They complain that there is a lack of understanding between law enforcement personnel and residents and also that there is a great lack of respect for the law.
   All minority group members -4

PRESSURE CARD #9 "Land Case Hits Sunshine"

A news bulletin appeared this morning in The Sunshine Times: Mr. John Tomah a resident of Sunshine, yesterday declared that he and many Indians living in Sunshine are the rightful owners to much of the town. Tomah says that a Treaty signed in 1784 between his tribe and the Governor of Massachusetts gave the Indians the right to all the land in and around the town which was once an Indian Village. He says that in 1856 the Native Americans were forced off their land and were not allowed to hunt or fish in the rivers. Tomah claims that the Treaty clearly states that Indians living in the area are free to hunt and fish as they like and that their rights to the land would not be taken advantage of by the white man. When asked if he could produce evidence of his claims, Mr. Tomah refused to comment only saying that he would bring court action against the town.

Consequences:

White Integrationists	-3	Minority Integrationists	+6
White Neutralists	-4	Minority Neutralists	+4
White Segregationists	-6	Minority Segregationists	+2

REACTION SHEET

Name_____ Date_____ Points_____

Event, Article, Book, Interview_____

1. Summarize the event in your own words.

2. What major points do you remember?

3. How does this (presentation, article, etc) make you feel?

4. Based on your role in "Sunshine," how is your self-image affected by the event?

5. Why is this event or idea important?

6. Do you agree or disagree with the major points presented? Why?

7. What real-life experiences have you had which relate to this event?

8. What doe this presentation say about prejudice?

Using some standard format for stimulating reflection and response from students following class presentations, films and outside assignments may be helpful. Some questions which could be used are suggested. The questions should be tailored to the purpose of each exercise.

RESEARCH REPORT FORM

Name_____ Date_____ Points_____

Source of Information _____ Author _____

Title of Article _____ Date of Article _____

1. Summarize in your own words the main points of the article, fieldtrip or activity.

2. What was said or implied about Indian people, life, prejudice or minority groups?

3. According to your personal knowledge, was this information accurate? What facts do you have to support your answer?

4. How can this information be used to improve the life of minority groups or to eliminate prejudice in your community?

HUMAN VALUES CHART

VALUE	CONTEMPORARY AMERICAN VALUE	TRADITIONAL INDIAN VALUE
GOALS	I believe in planning and working for the future. All work and energy is aimed at providing a better future life for me and my family.	I live for each day. Tomorrow will take care of itself.
FAMILY	I believe in having a family of a mother, father and children. My parents should be respected when they are right, but children should have a say in family affairs	I live in a large family unit called a clan. In my large "family" the older members have a great deal of respect and make all the rules.
CHILD-TRAINING	I believe children must be made to feel guilty if bad, and must be spanked, if necessary to make sure they won't repeat a bad act.	I believe children need not be physically punished. Praise, or withholding it to cause shame, is sufficient to control their behavior.
PROPERTY	My life goal is to acquire as many material possessions as possible. A good house, several cars, a camper, a motorcycle, a boat, and a swimming pool are things I would like my family to have.	I have few possessions. I find much more pleasure in giving away those things I do have, instead of accumulating things I would have to spend much time in keeping up.
RELIGION	I believe there is one and only God. He created man in his image and the rest of the universe for man's use in preparing himself for his soul's eternal life.	I worship many gods, with the Sun being the most important. All nature is very important, for it contains powerful spirits and the spirits of our dead.
NATURE	I must conquer, dominate and control nature, as God commanded me to through Adam, and as is necessary for my survival.	I live in harmony with nature. We worship the sacred earth. Much of our religion is based on nature's weather and life cycles.
TIME	I believe time is extremely important. To be punctual, on time, is good manners. The good man is quick to act and gets things done. The bad man puts things off and is lazy.	Time is not too important to me, for I live today for today. Patience is much more important than punctuality. My Indian "time" means, "When everyone get there"; it does not mean, "We will start promptly at sunrise."
WORK	I believe hard work makes a better person. All our people should always work hard for us to have a good country.	I work only enough to provide the neccessities of life, Though this often takes a lot of of time because I lack machines, life is too short and too important to waste doing unnecessary work to accumulate unnecessary things.

MAHOPA 12

400 YEARS OF INDIAN HISTORY

Four hundred years ago thousands of tribes and clans and millions of Indians were spread across both North and South America. As the map before you shows, Native Americans lived in every part of the United States. These tribes ranged from the settled farmers in the East to nomadic hunters in the plains and fishermen in the Northwest. Most of these Native Americans were peaceful hunters, gatherers and farmers, though a few tribes raided and plundered for a living.

Some of these tribes had lived on the same land for thousands of years, yet they did not "own" the land as we do today. They never bought or sold the land because they believed the gods and the spirits "owned" the land and let them live there. They would fight for the right to live on the land, often dying while protecting the hunting grounds and sacred religious ground their gods had given them.

Most of the time these Indians were also a very generous group of people. They would share or give away almost anything they had to a friend or to someone who was in need. This was the Indian 400 years ago when the Spanish arrived in the Americas. However, these explorers and colonists saw a different Indian. To them the Indian was a wild savage. He was not considered a man or a person but just another animal. (Even in the United States, the Indian was not recognized by law as a person until 1879.) Thus a conflict arose between the Native American and his way of life and the new settlers from Europe and their way of life.

Now you are ready to reenact some of the events that have taken place in the Indian's history since the first settlers arrived. These events represent many hundreds of events that have taken place during the last 400 years of Native American history. (HAVE INDIANS MOVE TO THEIR ASSIGNED SQUARES.)

1600-1650

1. By the time Jamestown was founded and the Pilgrims had landed, more than twelve million Indians had been killed or had died from European diseases. (TEACHER TEARS UP FIFTY RED INDIAN POPULATION SLIPS AND DEPOSITS THEM IN "DEAD INDIAN" PILE.)
2. The Spanish pushed north from Mexico into square I and began to set up missions. Many soldiers and men were also seeking gold and other riches. They brought their diseases and enslaved many of the Natives. (ONE SETTLER MOVES INTO SQUARE I WITH HIS ONE WHITE SETTLER POPULATION SLIP AND TEARS UP ONE INDIAN SLIP. *Remember to have students place all torn slips in a DEAD INDIAN or a DEAD SETTLER pile.)*
3. New settlers began to pour into areas of the eastern United States, squares A and B. These early settlers had many problems surviving in a new and hostile land. Many of these settlers were helped by nearby Indians, though at times some tribes felt threatened and attacked and destroyed colonies. (ONE COLONIST WITH ONE SLIP GOES TO SQUARE A. A SECOND COLONIST GOES TO SQUARE B WITH TWO SLIPS. INDIAN IN B TEARS UP ONE SETTLER SLIP. SETTLERS IN BOTH A AND B TEAR UP ONE INDIAN SLIP.)

1650-1700

1. In 1680 a Pueblo Indian named Popé led the Indians of New Mexico in a revolt that drove the Spanish far to the south. But by 1700 the Spanish were back in force running over one Pueblo after another, killing, enslaving and driving off many Indians. (INDIAN IN SQUARE I TEARS UP SETTLER SLIP. SETTLER RETURNS WITH TWO SLIPS AND TEARS UP ONE INDIAN SLIP.)
2. Settlers continued to move into squares A and B. The Indians in these squares continued to be threatened and pushed back. (NEW SETTLERS IN A AND B EACH ENTER WITH ONE SLIP, AND INDIANS IN SQUARE B MOVE TO THE WEST EDGE OF SQUARE.)
3. Settlers began moving into squares C and D in large numbers. (ONE SETTLER MOVES INTO SQUARES C, ANOTHER INTO SQUARE D, EACH WITH ONE POPULATION SLIP.)

1700-1750

1. Settlers from Europe continued to move into squares A, B, C, and D. (EACH SETTLER IN THESE SQUARES GETS ONE MORE POPULATION SLIP.)
2. Settlers began moving into square F. (ONE NEW SETTLER WITH ONE POPULATION SLIP MOVES INTO SQUARE F.)
3. The Native Americans in squares A and B continued to be pushed back by settlers looking for new lands. Meanwhile the European diseases such as small pox became wide-spread, killing hundreds of Indians. (SETTLER IN SQUARE A TEARS UP ONE

INDIAN SLIP, AND SETTLER IN SQUARE B TEARS UP TWO INDIAN POPULATION SLIPS.)

4. In 1729 the French and the Natchez Indians fought in square F. The Natchez were nearly annihilated and those not killed were captured by the French and shipped to the island of Haiti as slaves. (SETTLER IN SQUARE F TEARS UP ONE INDIAN POPULATION SLIP.)

1750-1800

1. Settlers continued to move in to the United States from Europe. As more settlers arrived, the land became more crowded and settlers moved further and further West. (SETTLERS IN SQUARES A AND B GET 3 SLIPS EACH; C, D AND E SETTLERS GET 2 SLIPS EACH; G AND I SETTLERS GET 1 SLIP EACH.)
2. This period was dominated by wars. First came the French and Indian War, and then the American Revolution. The Revolution had little effect on most Indians, but the French and Indian War saw many Indians fighting and dying. Most of the Indians fought on the side of the French against the English. (INDIANS IN SQUARES A, B AND D TEAR UP ONE SETTLER SLIP EACH. SETTLERS IN A AND B TEAR UP 1 INDIAN SLIP EACH.)
3. As the settlers moved across the Appalachians and Allegheny mountains, the Indians felt even more threatened. Some of these Indians fought back. Settlers who were still widely scattered were easy targets for raiding parties. Fifteen hundred Kentuckians were killed. Then in 1791 in Ohio, Indians wiped out 900 soldiers. This was one of the worst defeats suffered by the U.S. Army at the hands of the Indians. In 1793 General Wayne entered the same area and began killing all Indians and destroying all villages he contacted. (SETTLERS IN SQUARES D AND E TEAR UP ONE INDIAN SLIP EACH. INDIANS IN SQUARES D AND E TEAR UP ONE SETTLER SLIP EACH.)

1800-1850

1. As the young United States grew, so did its population. By the end of this period Americans had spread across the continent, occupying all areas. (SQUARES A, B AND F EACH GET A NEW SETTLER WITH SIX SLIPS EACH. SQUARES C, D, F, H AND I GET A NEW SETTLER WITH THREE SLIPS EACH. SQUARE G GETS A SETTLER WITH TWO SLIPS.)
2. Between 1810 and 1812 an Indian chief named Tecumseh attempted to organize the Indians of the Ohio Valley into a united federation to fight off the advancing white settlers. Unfortunately for him the Indians were not easily organized, and he was never really able to accomplish his goal. However, he and other Indians of the area were able to harass and raid many settlements. (INDIANS IN SQUARE D TEAR 2 SETTLER SLIPS IN D AND 1 IN E. SETTLERS TEAR 2 INDIAN SLIPS IN SQUARE D.)
3. In 1815 the United States began a policy called Removal, which simply meant that the U.S. was going to move all Indians west of the Missouri River. The Indians did not want to move, but they had little choice because of the strong U.S. Army. The move west was disastrous for almost all tribes required to make it. In many cases half or more of the Indians that began the trip died along the way. There was not enough food or clothing, and the trips were usually made during the winter. Along the way the Indian's livestock and belongings were stolen, and the Indians were taken advantage of whenever possible. A few Indians such as Blackhawk refused to go and were hunted down until they either surrendered or were exterminated. Those Indians who were able to make it to Nebraska, Kansas and Oklahoma found other Indians already there who resented their intrusion. (SETTLER IN SQUARE A TEARS ONE INDIAN SLIP, AND ONE INDIAN IN SQUARE A MOVES TO SQUARE E WITH ONE SLIP. SETTLERS IN B TEAR ONE INDIAN SLIP, AND ONE INDIAN IN SQUARE B WITH ONE SLIP MOVES TO SQUARE E. SETTLERS IN SQUARES D AND E EACH TEAR TWO INDIAN SLIPS, AND SETTLER IN F TEARS ONE SLIP.)
4. In Florida the United States Removal Policy faced its most serious challenge. The Seminole Indians refused to move and the United States sent the army to move them. The Indians resisted. Between 1835 and 1842 the U.S. spent $50,000,000 and lost 1,500 men attempting to move 5,000 Seminole Indians out of the Florida swamp land that nobody else wanted. They managed to move a few, and the Seminoles lost nearly half their members before they were finally left alone. (INDIANS TEAR UP ONE SETTLER SLIP IN SQUARE C, AND SETTLER TEARS UP TWO INDIAN SLIPS.)
5. In the Northwestern part of the United States and along the Canadian and Alaskan coasts, the Russians had set up colonies among the Alute Indians. By 1885 the Alute population

had dropped from 25,000 to 3,892. (SETTLER IN SQUARE G TEARS UP TWO INDIAN SLIPS.)

1850-1900

1. The settlers continued to pour across the United States with large cities replacing Indian villages and railroads replacing buffalo herds. (IN SQUARES A AND B EACH SETTLER GETS 3 SLIPS; IN C EACH SETTLER GETS 5; IN SQUARE D EACH SETTLER GETS 3 SLIPS; IN SQUARES E, F, G EACH SETTLER GETS 2 SLIPS, SQUARE H GETS ANOTHER SETTLER WITH 4 SLIPS; IN SQUARE I THE SETTLER GETS 2 SLIPS.
2. In 1850 California had a strong anti-Indian policy. Slavery was a common practice with children often taken from their mothers and sold. The Indian population in California dropped dramatically from 150,000 to 17,000 by 1890. (SETTLER IN SQUARE H TEARS UP 4 INDIAN SLIPS, AND SETTLER IN SQUARE I TEARS UP 1 INDIAN SLIP.)
3. As the settlers moved west before, during and after the Civil War, the Indians were forced to give up more and more land. Some of these Indians gave up the land knowing that they had no chance in a fight with the Americans. Other Indians were not ready to give in. Their land was theirs, and they would fight for it to the death. In section E in Kansas and Nebraska the Indians who had had 18 million acres of land at the beginning of 1853 ended the year with only 1-1/3 million acres. The Civil War and the quest for land by millions of new settlers pushed back even the fighting Apache and Comanche who lived in the area. (SETTLERS IN SQUARE E TEAR UP 3 INDIAN SLIPS. INDIANS TEAR UP 1 SETTLER SLIP.)
4. In both areas D and E the white invaders not only took the land but also killed the buffalo. Between 1870 and 1883 almost all of the millions of buffalo that covered the great plains were killed. In one year, 1873, 5,000,000 buffalo were killed for their hides with the meat left to rot in the sun. In the Dakotas, Wyoming and Montana the Indians fought on to keep their land. For years they inflicted heavy losses on the white settlers and their army, but before the beginning of the Twentieth Century, they had been defeated by much larger and better equipped forces. (INDIANS IN SQUARE D TEAR UP 2 SETTLER SLIPS. SETTLERS IN D TEAR UP 2 INDIAN SLIPS.)
5. In the Texas area large cattle ranchers pushed the Indians off the land and into the desert regions. Some of these Indians, including Mangus Coloradas and Cochise, battled on and on. They would fight and fade into the desert, but they too were both finally beaten as the white settler marched on. (SETTLER IN SQUARE F TEARS UP 2 INDIAN SLIPS.)

1900-~~1950~~

During this period the population in the United States increased dramatically while Indians remained impoverished on their reservations. No real fighting took place during this period because all Indians that had any fighting spirit had been beaten. While the rest of the country enjoyed the fruits of being the richest and most powerful nation in the world, the Indian was ignored on his reservation. He had no jobs, little wealth, and his culture had even been taken from him. (EACH SETTLER RECEIVES ANOTHER SLIP FOR EACH ONE CURRENTLY HELD IN HAND.)

1950-PRESENT

In the early 1960s the Civil Rights movement. The Black man demanded his rights and began receiving them, but the Indian remained a second class citizen. In some areas he was even unable to educate his children or to practice his own religion. Then in the late 1960s a few young Indians began pushing for Indian rights. Suddenly the Indian *was* fighting for his life. Today Indians all across the United States are once again teaching their history and living as their fathers and their fathers' fathers lived. It may be too late to save the Indian culture, but at least a few Indians are still willing to make a fight out of it.

TOWN COUNCIL MEETING

Town Council roles are assigned on Identity Cards and should include members of all groups. Meetings can be called by members or by the teacher posting a public notice of the meeting. Various issues which involve racial overtones can be discussed. One suggested is:

" SHOULD THE TOWN OF SUNSHINE BUILD A NATIVE AMERICAN CULTURAL CENTER?"

Any citizens can testify for or against issues at meetings. Researching issues prior to announced meetings adds to the quality of the exercise. Groups may meet prior to and after meetings to formulate strategies. Perhaps each Friday a meeting would summarize and climax the week's activites. Perhaps a Monday Council Meeting would set the tone for the week's work. Use the format to accomplish your individual objectives and to suit your purposes.

Notice of Public Town Council Meeting

FRIDAY, NOVEMBER 8, 1975 7:30 P.M.
Town Hall, 12 Second Street

AGENDA

1. Election of Council Chairman
2. Report of Town Committees
3. Proposal by the Bicentennial Committee for a Cultural Center
4. Other business
5. Motion to Adjourn

RENTAL FILMS

YOU ARE ON INDIAN LAND

36 Min. B+W McGraw-Hill Rent: $16.

This documentary is of a protest demonstration by Mohawk Indians of the St. Regis Reserve on the International Bridge Between Canada and the U.S. near Cornwall, Ont. By blocking the bridge, which is on their reserve, the Indians drew public attention to their grievance; being prohibited by Canadian authorities form freely crossing the border, a right claimed according to the Jay Treaty of 1794. Shown is the confrontation with police and ensuing action.

THE AMERICAN INDIAN-BEFORE THE WHITE MAN CAME

19 Min. Color-Handel Rent: $15.

Narrated by Iron Eyes Cody, this film traces the early Asiatic descendants who migrated from Siberia to Alaska, Mexico and America. Brief histories of the Aztec Empire, the Apaches, Indians of the N.W. and the Navajo are explored. Although the tribes were located in different areas and held different customs, they held one law in common: "Do not offend Nature," which had religious significance to them .... until the White Man came.

THE AMERICAN INDIAN-AFTER THE WHITE MAN CAME

27 Min. Color-Handel Rent:$15.

Early settlers were greeted by friendly Indians until the foreigners began to interrupt the game supply. This film examines the white expansion which broke the spirit of the Indian, despite treaties guaranteeing their rights. After being made wards of the U.S. many died of disease, malnutrition and despair. Today's Indian unemployment, alcoholism and suicide are shown. Changes recently have begun the long road to regaining self-respect of a once proud people.

TREATIES MADE - TREATIES BROKEN

Inquire at University of Maine at Orono, Audio-visual Center, Film Rental Department Orono, Maine

WHO WERE THE ONES?

7 Min. Color Macmillan Rent: $10.

"Who were the ones who bid you welcome and took you by the hand, inviting you here by our camp fires, as brothers we might stand?" Bitter memories of the past - of trust repaid by treachery, of friendship debased by exploration, are expressed in this song film made by a young Indian filmmaker, Willie Dunn. Bob Charlie sings the lyrics dramatically illustrated by John Fadden showing an Indian's view of N.A. History after the arrival of European colonists.

MY FRIEND

15 Min. Color AIT Rent: $16.

Self-Incorporated Series of videotape, film and videocassette available Fall, 1975 from Association for Instructional Television which are discussion stimulants based on the topics of: Physical changes, Peer group pressure, Privacy, Pressure to achieve, Racial and religious differences, Ethical decision-making, and Prejudice. 1975.

THE PRIDE AND THE SHAME

30 Min. B+W BBC-TV Rent: $25. Time-Life

Focusing on the Sioux Indians of the Black Hills of North Dakota, this frank study shows reservation life today which includes object poverty, unemployment and alcoholism. War dances, staged at night for passing tourists, are shown in contrast to the shallow outside understanding of Native American people and their problems.

HOW THE WEST WAS WON AND HONOR LOST - Part II

25 Min. Color. McGraw-Hill Rent: $15.

The landing of Columbus, signing of treaties by George Washington and others, the breaking of treaties and removal of the Indian people to desolate areas. The Trail of Tears to the Battle of Wounded Knee is shown.

Available on loan from Aroostook Indian Education

PAUL KAME GOES WEST

14 Min. Color Britannica Rent: $9.

Travelling over land west to the Pacific in the Mid-1800's, Paul Kane painted the Northwest, the great Indian tribes, the chiefs, the ceremonies, war parties, buffalo hunts, rapids and waterfalls before the thought of hydropower. His canvases breathe the spirit and pride of the N.A. Indian in glowing detail.

PEOPLE OF THE BUFFALO

14 Min. Color Britannica Rent:$8.

This view of the free West of the N.A. Indian shows vast herds of buffalo that once thundered across the plains. From paintings of the mid-1800's the animation creates a convincing picture of the hunt both as Indians and later white hunters disastrously practiced it.

THE LONGHOUSE PEOPLE

23 Min. Color Natural Film Rent:$15.

Life and religion of the Iroquois, the Longhouse people, are shown through rain dances, a healing ceremony, and a celebration in honor of a newly chosen chief.

POW WOW AT DUCK LAKE

14 Min. B+W National Film Rent: $12.

Discussion of White-Indian problems at a gathering at Duck Lake, Sashatchewan, the king of schooling available to Indians and limitations which restrict self-development are included. Documentary.

PEOPLE MIGHT LAUGH AT US

9 Min. Color National Film Rent: $12.50

On a reserve in the Buie des Chaleurs region of Quebec, Micmac children make birds and dolls of brightly colored paper which they hang in trees. The are reluctant for visitors to see them, claiming that, "People Might Laught at Us." There is no dialoque, only background music. Discussion stimulant.

BALLARD OF CROWFOOT

10 Min. B+w National Film Rent: $10.

Made by a member of the National Film Board crew including Canadian Indians, this film recalls some tragic incidents where Indian people suffered from the coming of the White man. Illustrations and photography are from various private and public archive collections. Words by the filmmaker, Willie Dunn.

McGraw-Hill Films
1221 Avenue of the Americas
New York, N.Y. 10020

Macmillan Films, Inc.
34 Macquesten Parkway South
Mount Vernon, NY 10550

Agency for Instructional Television
Box A
Bloomington, IN 47401

Encyclopedia Britannica Education Corp.
425 North Michigan Avenue
Chicago, Ill 60611

National Film Board of Canada
16th Floor
1251 Avenue of the Americas
New York, N.Y. 10020

Handel Film Corporation
8730 Sunset Boulevard
West Hollywood, CA 90069

Film Rental Library
University of Maine
Orono, Maine 04473

BIBLIOGRAPHY

1. Ahrens, Herman C. "The Indian" September 22, 1968 Vol. 19 no. 17 Copy of Youth Horizons. United Church of Christ Publication.

2. Association of Aroostook Indians. "The Aroostook Indian." Monthly Newsletter of the A.A.I. P.O. Box 223, Houlton, ME. Vol. 1. No. 1 October, 1969-Present.

3. Association of Aroostook Indians. History of the A.A.I. 1970-73. Mimeograph paper, Houlton, ME. Box 223, Houlton, ME. 04730

4. Bailey, Alfred Goldsworthy. The Conflict of European and Eastern Algonkian Cultures 1504-1700. University of Toronto Press, Second Ed., 1969

5. Bear, Andrea. "The Concept of Unity Among Indian Tribes of Maine, New Hampshire and New Brunswick - An Ethnohistory. "Waterville, ME: Colby College Library Photocopy, 1966.

6. Buessing, Greg. Maliseet and Micmac Rights and Treaties in the U.S. Mimeograph paper by the Association of Aroostook Indians, Inc. P.O. Box 223, Houlton, ME 04730

7. Clark, George F. Someone Before Us. Unipress, Frederickton, N.B., 1968.

8. Clifford, Harold B. Maine and Her People. Freeport: Bond Wheelwright Co., 1963 Inc. supplement by Charlotte Melvin - "The Story of Aroostook, Maine's Last Frontier."

9. Eckstrom, Fannie Hardy. Old John Neptune and Other Maine Indian Shamans. Southworth-Anthoensen Press. Portland, 1945.

10. Engelking, D.F. There's An Indian in Your Classroom. A Guide for Teachers of Indian Children. State Department of Education, State of Idaho, 1971.

11. Giles, John. Memories of Odd Adventures, Strange Deliverances, etc. Typewritten text by Charlotte Melvin from book originally published in Boston, 1736. Spiller and Gates Printers, Cincinnati, 1869.

12. MacPherson, Myra A. "A New Voice For the Indian." Maine Sunday Telegram. Portland, June 28, 1970.

13. Maine Human Rights Commission. Report to Governor Kenneth M. Curtis On Conditions in Migrant Blueberry Camps. August, 1974

14. Morrison, Kenneth M. "Sebastien Racle and Norridgewock, 1724: The Eckstrom Conspiracy Thesis Reconsidered. "Maine Historical Society Quarterly, Vol. 14 No. 2, Fall, 1974.

15. Rand, Silas D. Legends of the Micmacs Johnson Reprint Corporation, N.Y. 1971

16. Rand, Silas D. Dictionary of the Language of the Micmac Indians. Nova Scotia Printing Co. 1888. Reprint by Johnson Reprint Corp., N.Y., 1972.

17. Smith, Marion Jaques. A History of Maine. Freeport: Bond Wheelwright Company, 1960

18. Smith, Robert A.J. "A Unit Outline On Maine Indian History." From A Syllabus for the Teaching of Maine History, University of Maine, 1968.

19. Speck, Frank G. "The Eastern Algonkian Wabanaki Confederacy, " American Anthropologist Vol. 17, pp. 492-508, 1915.

20. Speck, Frank G. Penobscot Man Philadelphia : University of Pennsylvania Press, 1940 (Out of Print. Copy at U.M.P.I. Library)

21. State of Maine. A Compliation of Laws Pertaining to Indians. Augusta, ME: Department of Indian Affairs, 1974.

22. "The Attack on Norridgewock" New England Quarterly Vol. 7, pp. 544-578, 1934.

23. The Maine Historical Society. The Indians of Maine: A Bibliographical Guide Compiled by Roger B. Ray, Portland, ME., 1972 (Selected inventory of material on the subject in the Society's Library)

24. Thompson, Smith. Tales of the North American Indians. Bloomington: Indiana University Press, 1929

25. Wabanaki Bilingual Education Program. Northeast Woodland Designs. A notebook of designs copied from museum pieces typical of Maine Indian design. Mildred Howe, Indian Township, 1975

26. Wallis, Wilson D. and Ruth Sawtell Wallis. The Malecite Indians of New Brunswick. Ottawa: Bulletin No. 148, Anthropological Series No. 40, Minister of Northern Affairs and National Resources, 1957

27. "War Among the Northeast Woodland Indians" American Anthropologist Vol. 49, pp. 204-221, 1947.

28. Wax, Murray L. and Robert W. Buchanan, Ed. Solving the Indian Problem-The White Man's Burdensome Business. NY Times Book, New York: New Viewpoints, A Division of Franklin Watts, Inc., 1975

29. Webster, Clarence J. An Historical Guide to New Brunswick.Government Bureau of Information and Tourist Travel, 1947

30. Aroostook Indian Education. INDIANDEX: Resources for Teaching About Maine Indians. P.O. Box 771 Houlton, ME 04730, 1975.

31. Interact. Simulations Catalog. P.O. Box 262, Lakeside, California 92040. Spring